THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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CREEDS AND CONFESSIONS.

The utility and importance of Creeds and Confessions: an Introductory Lecture, delivered at the opening of the summer session of the Theological Seminary of the Presbyterian Church, Princeton, July 2, 1824.—BY SAMUEL MILLER, D. D. *Professor of Ecclesiastical History and Church Governmnt in the said Seminary.*

[Continued from page 548.]

2. The necessity and importance of Creeds and Confessions appear from the consideration, that one great design of establishing a church in our world was, that she might be in all ages, a DEPOSITORY, A GUARDIAN, AND A WITNESS OF THE TRUTH.

Christians, collectively as well as individually, are represented in Scripture as WITNESSES FOR GOD among men. They are commanded to maintain his truth, and to "hold forth the word of life," in all its purity and lustre before a perverse generation, that others may be enlightened and converted. They are exhorted to "buy truth, and not to sell it;"—to "contend earnestly for the faith once delivered to the saints;"—to "hold fast the form of sound words which they have received;"—and to "strive together for the faith of the Gospel" These, and many other commands, of similar import, plainly make it the duty of every christian church to detect and expose prevailing heresies; to exclude all such as embrace radical heresy from their communion; and to "lift up a standard" for truth, whenever "the enemy comes in like a flood."

But does not all this imply taking effectual measures to distinguish between truth and error? Does not all this necessarily infer the duty of *drawing, and publicly manifesting, a line* between those who, while they profess, in general, to believe the Bible, really deny all its essential doctrines; and those who simply and humbly receive "the truth as it is in Jesus?" But how is this distinction to be made, seeing those who deny, as well as those who embrace the essential doctrines of the Gospel, equally profess to receive the Bible? It can only be done by carefully ascertaing and explicitly declaring how the church herself, and how those whom she suspects of being in error, understand and interpret the Bible; that is, by extracting certain articles of faith from the Scriptures, according to her understanding of them, and comparing with these articles the professed belief of those whom she supposses to be heretics. And what is this but extracting from the Scriptures a CONFESSION OF FAITH —a CREED, and applying it as a test of sound principles? It does really appear to me that those orthodox brethren, who admit that the church is

bound to raise her voice against error, and to "contend earnestly" for the truth; and yet denounce Creeds and Confessions, are, in the highest degree inconsistent with themselves. They acknowledge the obligation and importance of a great duty; and yet reject the only means by which it can be performed. Quite as unreasonable, I am constrained to say, as the "task-masters" of *Egypt*, they require work to be done, without allowing the materials necessary to its accomplishment. Before the church, *as such*, can detect heretics, and cast them out from her bosom: before she can raise her voice, in "a day of rebuke and of blasphemy," against prevailing errors, her governors and members must be agreed what is truth; and, unless they would give themselves up, in their official judgments, to all the caprice and feverish effervescence of occasional feeling, they must have some accredited, permanent document, exhibiting what they have agreed to consider as truth.

It surely will not be said, by any considerate person, that the church, or any individual members, can sufficiently fulfil the duty in question, by simply proclaiming, from time to time, in the midst of surrounding error, her adherence and her attachment to the Bible. Every one must see that this would be, in fact, DOING NOTHING as "witnesses of the truth;" because it would be doing nothing *peculiar;* nothing *distinguishing*; nothing which every heretic in christendom is not ready to do, or rather is not daily doing, as loudly, and as frequently as the most orthodox church. The very idea of "bearing testimony to the truth," and of separating from those who are so corrupt that christian communion cannot be maintained with them, necessarily implies some public discriminating act, in which the church *egress upon*, and *expresses* her belief in, the great doctrines of christianity, in contradistinction from those who believe erroneously. Now to suppose that any thing of this kind can be accomplished, by making a profession, the very same, in every respect, with that which the worst heretics make, is too palpably absurd to satisfy any sober inquirer.

Of what value, let me ask, had the *Waldenses* and *Albigenses* been, as WITNESSES OF THE TRUTH—AS LIGHTS IN THE WORLD, amidst the darkness of surrounding corruption;—especially of what value had they been to the church in succeeding times, and to *us* at the present day; if they had not formed, and transmitted to posterity those celebrated CONFESSIONS OF FAITH, as precious as they are memorable, which we read in their history, and which stand as so many monumental testimonies to the true "Gospel of the grace of God?" Without THESE, how should we ever have known in what manner they interpreted the Bible; or wherein they differed from the grossest heretics, who lived at the same time, and professed to receive the same Bible? Without *these*, how should we ever have seen so clearly and satisfactorily as we do, that they maintained the truth and the order of Christ's house, amidst all the wasting desolations of the "man of sin:" and thus fulfilled his promise, that there shall always be "a seed to serve him, who shall be accounted to the Lord for a generation?"

3. The adoption and publication of a Creed, IS A TRIBUTE TO TRUTH AND CANDOUR, which every christian church OWES TO THE OTHER CHURCHES, AND TO THE WORLD AROUND HER.

Every wise man will wish to be united in religious duty and privilege, with those who most nearly agree with himself in their views of doctrine and order; with those in intercourse with whom he can be most happy, and best edified. Of course, he will be desirous, before he joins any church, to

know something of its faith, government, and general character. I will suppose a pious and ingenuous individual about to form his religious connections for life. He looks round on the churches to which he has most access, and is desirous of deciding with which of them he can be most comfortable. I will suppose that, in this survey, he turns his eyes towards the truly scriptural and primitive church to which it is our happiness to belong. He is anxious to know the doctrine as well the order which he may expect to find in connection with our body. How is he to know this? Certainly not by going from church to church throughout our whole bounds, and learning the creed of every individual minister from his own lips. This would be physically impossible, without bestowing on the task a degree of time and toil, which scarcely any man could afford. He could not actually hear for himself the doctrines taught in a twentieth part of our pulpits. And if he *could*, he would still be unable to decide, from this source alone, how far what he heard might be regarded as the uniform and universal, and especially as the permanent character of the church; and not rather as an accidental exhibition. But when such an inquirer finds that we have a published creed, declaring how we understand the scriptures, and explicitly stating in detail the great truths which we have agreed to unite in maintaining; he can ascertain in a few hours, and without leaving his own dwelling, what we profess to believe and to practice, and how far he may hope to be at home in our communion. And while HE is enabled thus to understand the system to which *we* profess to adhere, he enables US to understand *his* views, by ascertaining how far they accord with our published creed.

Further; what is thus due to ingenuous individuals, who wish to know the real character of our church, is also due to neighbouring churches, who have no less desire to ascertain the principles which we embrace. It is delightful for ecclesiastical communities, who approach near to each other in faith and order, to manifest their affection for one another, by cherishing some degree of christian intercourse. But what church, which valued the preservation of its own purity and peace, would venture on such intercourse with a body which had no defined system, either of doctrine or government, to which it stood pledged; and which might, therefore, prove a source of pollution and disorder to every other church with which it had the smallest interchange of services? One of the ministers of such a denomination, when invited into the pulpit of an orthodox brother, might give entire satisfaction? while the very next to whom a similar mark of christian affection and confidence was shown, might preach the most corrupt heresy. Creeds and Confessions, then, so far from having a tendency to "alienate" and "embitter" those christian denomidations, which think nearly alike, and ought to maintain fraternal intercourse; really tend to make them acquainted with each other; to lay a foundation for regular and cordial intercourse; to beget mutual confidence; and thus to promote the harmony of the church of God.

I scruple not, therefore, to affirm, that, as every individual minister owes to all around him a frank avowal of his christian faith, when any desire to know it; so every church owes it to her sister churches, to be equally frank and explicit in publicly declaring her principles. She, no doubt, believes those principles to be purely scriptural. In publicly avowing them, therefore, she performs the double duty of bearing testimony to the truth, and of endeavouring to draw from less pure denominations, and from the surrounding world, new support to what she con-

scientiously believes to be more correct sentiments than theirs She may be erroneous in this estimate; but still she does what she can, and what she unfeignedly believes to be right; and what, of course, as long as this conviction continues, she is bound to perform. And I have no hesitation in further maintaining, that in all ages, those christian churches which have been most honourably distinguished for their piety, their zeal, and their adherence to the simplicity of the gospel, have been, not only most remarkable for their care in forming, but also for their frankness in avowing their doctrinal creed; and their disposition to let all around them distinctly understand what they professed to regard as the fundamental doctrines of our holy religion.

[*To be continued.*]

For the Western Luminary.

The essays of "A Bigot" upon the value of Christian reputation, and upon the duty of those pious people whose reputations are assailed, have appeared to us to contain a good deal of truth. The last essay, in particular, contains some useful thoughts. There are one or two thoughts however, omitted by the writer, which strike us as worthy of being communicated; and we will offer them to the editors of the Luminary, and through them to the public.

In several ways, not mentioned by the essayist particularly, the assertions of the slanderer may be converted by the slandered to his own good.

1. They may put him upon a closer self-examination.

How absurd indeed is the determination never to receive advice from an enemy? A friend may have the heart to assist us in getting rid of any objectionable trait of character;—but his partiality may not allow him to see that objectionable trait in his friend: Or a friend may see that objectionable trait, and dislike to comment on it, lest he wound his friend's feelings: Whereas a *foe* will both have the eye to see and the hardihood to point out, all of one's traits which he objects to: he may indeed exaggerate our faults—but let us beware of the thought that his objections must of necessity be entirely without foundation; amid many slanders, there may, here and there, be a truth detected.

2. The slander of the good man's reputation should remind him of the duty of "letting his light shine before men."

And this is not inconsistent with candor. It cannot be so; for it is a command of the New Testament. We must let our light shine; yet we must be sincere: the light must be the light of truth; it must be the light of *good deeds*—not the light (if such an idea can be conceived) of deeds which *effect* the character of goodness.

"Let your light so shine before men," says the Saviour—"that they may see your good works, and glorify our Father which is in Heaven."—The motive for letting our light shine, which is here suggested, is a most momentous one! what however we would say is this, that the slander of our names should remind us of the great *need* that there is—not only that we should be correct, but *evidently* correct—not only that we should be "harmless as the dove," but likewise "wise as serpents"—not only that we should avoid evil, but even the very "appearance of evil," in all our intercourse with the world.

3. The slanders of his enemies should admonish the disciple that, here he has not his home.

Can this be the portion of him whom God is pledged to provide for as an heir?—No; we are only sojourners in the world. We should not, therefore, suffer ourselves to be wedded to the world. It is only a theatre, where we are to provide for a real home: And the God of all mercy, it is likely, suf-

fers evil of one sort or another (and the one in question amongst others) to assail us, with a view to a proper estimate, on our part, of this transitory state of things.

4 These injuries, offered to the professed child of Heaven, should make him adhere, the more firmly, to his Lord and portion.

Does not the oak of the forest, drive his roots into his parent soil, the more, as he is assailed by the rude blast of the north?—Surely the Servant and Child of God is not less dependent on his upholding Master than the oak upon the earth where Nature has planted it. Without God we can do nothing: and without God we are nothing.—And if the whisper of insidious slander, or the storm of defamation, will not lead us to cease from being devoted to a name which the veriest wretch may take from us, and from a world which seems (in some sort) to belong to the emissaries of the evil one, and to devote ourselves wholly to God, then may we not well suspect the reality of our heavenly sonship—and whether any thing better than the world, or a name in the world, be as yet ours?

5. Should not the child of God be reminded, then, not merely that Earth is not his home, but that it is a place of trials?

It has been said that, here, we are to prepare for an eternal abode. And how should we prepare unless we had trials?—Adversity is the school of virtue. Persecution is the great mean of that piety which makes men willing to go to the stake.—Look into church history. What are the times of the Church's purity;—but the times when persecutions abounded? And if we cannot "in our patience possess our souls," when our *names* are injured; how shall we fail to be "offended." when those "tribulations" and "persecutions" shall "arise," which the present "signs of the times" render far less likely than many might perhaps suspect?—It is well to be on the watch —and to be preparing ourselves for the worst: And though the fiery trials, which are not among the most unlikely of all possible events, should never come; still how satisfactory will it be, at the great day, to have it decided by the Judge of all that, by us those trials *could* have been borne, and triumphed over, in Christian meekness and love?

We will conclude this essay with a sentence of the Blessed Saviour, than which nothing could be more worthy of attention:—"Blessed are ye when men shall revile you, and say all manner of evil against you *falsely*, for my sake."

APPENDIX.

Communicated for the Luminary.

RELIGIOUS ANECDOTE.

In May 1818 the Revd. J. Booth, one of the Wesleyan mission from England to Lower Canada, had occasion to visit St. Davids, a small town two and a half miles west of Queenstown in Upper Canada. He landed at Queenstown on Saturday, and forwarded a notice that he would preach at St. Davids on Sabbath. A ball room, the only convenient room in the place, was obtained for him, and an extensive congregation assembled at an early hour. He addressed them in a most pathetic manner for the space of an hour,—during which he took occasion to show the entire depravity of our nature, the dangers to which we are exposed thereby, and the consequences which of course must follow in eternity, if we are unrestored; and he concluded the discussion of his subject by pointing to the Saviour as the only means of restoration. His audience were fascinated by his pathos and eloquence; but no change of countenance, or any thing indicative of reform, as yet appeared. But presently he drew toward the conclusion of his address, in the following words: "My fellow travellers to eter-

nity and the bar of God! I have crossed the wide Atlantic to preach salvation to a dying world through a Redeemer. I have crossed Lake Ontario to address *you* on the all important subject of religion. A few moments will close our intercourse in this world. This evening I shall again return to Kingston, without any thoughts of ever re-visting this place. These considerations make the present a serious, an interesting moment to me. I have addressed you in the name of my Saviour. I have endeavoured to woo you to him. I have entreated your acceptance of salvation. In a few minutes I shall bid you an affectionate farewell till the day of judgment; and shall retire to my closet to give an account to *Him* who is invisible, of my day's labour.

"What account shall I give of you, my hearers? Shall I be compelled to say, Lord, I have called, but they would not hear;—I have invited, but they would not come to thee;—I have importuned them to meet me at thy *right hand*, but they have counted me as one that mocked. How many individuals of this large audience, (for I cannot suppose that *any of you*, will altogether give up the thought of *ever* being Christians)—will now set the resolution to serve God through the aid of Grace, and seek salvation through a Redeemer." There appeared a universal moving among the people, and several, among whom was the writer of this, set the resolution to be for God and none other, and to put on the habilaments of religion. Eternity will unfold the rest.

May the reader experience the same benefits as did the hearers, and eternity shall resound the praise to a gracious Saviour. Amen. H. B.

Note.—It richly deserves the mention, that among those who were so beneficially effected by the closing remarks of Mr. Boothe, the writer of the above letter is himself one. He lives in this vicinity now, and recently lived in our town. His brethren generally know him, as a zealous and evangelical preacher of the Gospel, in the Methodist Society.

From the Mew Monthly Magazine.

SPECIMEN OF A PATENT POCKET DICTIONARY,

For the use of those who wish to understand the meaning of things as well as words.

"These lost the sense their learning to display,
And those explain'd the meaning quite away."

Debates.—An useless wagging of tongues where the noses have been all ready counted.

Delay.—See Chancery Court.

Destiny.—The scapegoat which we make responsible for all our crimes and follies; a Necessity which we set down for invincible when we have no wish to strive against it.

Dice.—Playthings which the Devil sets in motion when he wants a new supply of knaves, beggars, and suicides.

Dinner.—A meal taken at supper-time; formerly considered as a means of enjoying society, and therefore moderate in expense and frequent in occurrence; now given to display yourself, not to see your friends, and inhospitably rare because it is foolishly extravagant.

Doctor.—According to Voltaire, one whose business it is to pour drugs, of which he knows little, into a body of which he knows less.

Dog.—A quadruped of great use in leading bipeds that have lost any of their senses, such as blind beggars, sportsmen, &c.

Duty.—Financially, a tax which we pay to the public excise and customs; morally, that which we are very apt to excise in our private customs.

Dynasty.—Sovereignty, by which a particular family claim a whole people as their property; of which the beneficial effects may be seen in

France, Spain, and Naples—the patrimony of the Bourbons.

Eccentricity, of appearance.—The pleasure of being personally known to those who do not know you by name.

Echo.—The shadow of a sound.

Embalming.—Perpetuating the perishable with more pains than we take to save that which is immortal.

Envy.—The way in which we punish ourselves for being inferior to others.

Ephemeral.—The whole of modern literature

Epicure.—One who lives to eat instead of eating to live

Episcopacy.—The power, pomp, and vanity of these who have forsworn all three.

Errata.—Death-bed confessions of a book.

Face.—The silent echo of the heart.

Fashion.—The voluntary slavery which leads us to think, act, and dress according to the judgment of fools and the caprice of coxcombs.

Felicity.—The horizon of the heart, which is always receding as we advance towards it.

Finger.—An appendage worn in a ring, and of great use in taking snuff.

Foxhunting.—Tossing up for lives with a fox.

Frown.—Writing the confession of a bad passion with an eyebrow.

Funeral.—Posthumous vanity. The pride, pomp, and circumstance of "ashes to ashes and dust to dust."

Future.—In this world, the unexecuted copy of the past; in the next, what we are to be, determined by what we have been.

Gain.—Losing life to win money.

Gaming.—See Beggar and Suicide.

Glory.—Sharing with plague, pestilence, and famine the honour of destroying your species; and participating with Alexander's horse the pleasure of transmitting your name to posterity.

Grape.—Nature's bottle, which the perverse ingenuity of man not unfrequently converts into Pandora's box.

THE MAID OF ORKNEY.

"My lost, lost love!"—the frantic cry
Died in the thunders of the wave;
The rock was near, the storm was high—
The gallant ship has found her grave!

One flash lit up the reeling bark
O'er the black breakers hurrying on;
A moment's pause, and all was dark—
Another flash—the bark is gone!

—"Look on yon cliff—the awful light
Shows one who kneels all lonely there.
How looks she, stranger, on that sight?"—
"Oh, beautiful amid despair!"—

"She cannot feel the piercing blast,
She cannot fear the maddening surge;
That moment was her lover's last,
That wild wind howls his passing dirge."

"But who the reft one, kneeling there
At this bleak midnight's stormy hour"?
"The fairest of the island fair,
Dark Orkney's pride, and Ocean's flower."—

Morn—evening—came; the sunset smiled,
The calm sea sought in gold the shore,
As though it ne'er had man beguiled,
Or never would beguile him more.

For his lost child, bower, haunt and home,
The stern sire search'd that mourful day,
While, by the lone deep's golden foam,
The flower of Ocean fading lay.

Oh, there her young and fond heart broke,
Beside her native islet's wave;
And, dying there, her latest look
Was on her lover's bright-blue grave.

—Sweet be her rest within the tomb,
And dear her memory in the bower,
And pure the tear that mourns the doom
Of Orkney's pride and Ocean's flower!

A canal in China goes from Canton to Pekin, in a straight line, upwards of 806 miles, having 75 locks, and 41 large cities on its banks. About 30,000 men were employed 43 years in making it.

THE LUMINARY.

LEXINGTON:
WEDNESDAY, MARCH 16, 1825.

DR. FISHBACK, AND TRANSYLVANIA UNIVERSITY:

Or The BAPTISTS *and* PRESIDENT HOLLEY.

Quis custodiet ipsos custodes:
JUVENAL.

"Who shall guard against our guardians"

Having now examined the first leading particulars in Dr. Fishback's disclosure as connected with Mr. Holley's *real* theology and *professed* views before he ascended the Presidential chair of the T. U. we will now en passant survey the *next*, which presents itself in the course of his narration. It appears that Dr. F. was appointed a Trustee of the University in 1820—and accepted the office with some struggle of mind.

"Nothing of a peculiar nature occured until 1822. Some time in August in that year, I received a letter from the Rev. Robert B. Semple of Virginia, a preacher of the Gospel of the Baptist denomination, and one of the most distinguished and influential preachers in the United States of that denomination. The object of his letter was to make inquiries concerning Transylvania University with a view, if its condition pleased him, of sending his son to it. He wrote to me as followeth:

"The University in Lexington, [Ky.] begins to be much celebrated in our part of the world. I have a son who is desirous of becoming a student in some good Seminary, and prefers that to any other. His views, however, and mine on this subject are somewhat at variance. He has very little fear as to the moral and religious influence which *any* College may have upon his habits. Like other inexperienced persons, he is unconscious of his own frailty; but with me these are primary considerations, and previous to his going any where I must be informed how matters stand on these important points.

"My inquiries are these: Is it in your opinion a Seminary where the religious and moral principles and habits of young men are likely to be preserved from corruption?

"I would inquire in particular, are not some of the professors Unitarians? And if they are, do they openly avow their sentiments and endeavour to make proselytes among the students?" &c.

"To the board of Trustees, which met after I received the letter, from which the above extracts are made, I introduced the subject of the letter, and read some of the paragraphs with a view of inquiring what should be my answer, and suggested a desire that the board would aid me in answering the letter; nothing however, was said. I observed that the questions related to subjects which would be very sensibly felt if not attended to in time; that they related to principles in which all the christian denominations were equally united and deeply interested. I then moved the following resolution, as furnishing an antidote to the apprehended evil:

"*Resolved*, That it is expedient that the board of Trustees establish an additional Professorship in Transylvania University, to which shall be assigned the teaching of Metaphysics, Moral Philosophy and Religion; and that the Pesident be Professor of Belles-Lettres, Criticism and Elocution."

"The board did not apprehend, as I did, the necessity of this measure, and the motion was not seconded. I put the resolution and letter in my pocket, and when I returned home threw them into my writing desk, where they have continued until the present time. My situration as a member of the board prevented my answering the letter.

"This transaction proves that the leading objects with me were to retain and sustain the President, and at the same time to deliver the institution from the influence of his peculiar religious principles, which I anticipated, as I told the board at the time I offered the resolution, would, if not provided against, raise a storm that would shake the institution to its foundation."

In the introduction of the next letter is the following paragraph on the same subject.

"The object I had in view in proposing the resolution which was prompted by the letter from the Rev'd. Robert B. Semple, exhibited in my last publication, was to apply an effectual remedy against the obstruction I anticipated to the rising and permanent prosperity of Transylvania University. The method that I thought and talked of for filling the professorship, had it been established, was for the Trustees to have opened a correspondence with the most distinguished men in the United States of the different denominations of christians, and if practicable, to have obtained from them a united recommendation of some individual whose character for real christian piety, and whose reputation for literary attainments, would have been such as to have secured to him the undivided confidence of all the denominations of christians."

'A comparison of the principles which influenced me in proposing the above resolution to the board, with those avowed in my letter to Mr. Holley in 1815, will evince consistency of conduct on my part."

These facts make a peculiar and prominent group, in the history which is given us. The venerable Robt. B Semple, of Va. anxious to afford his son the best occasion for acquiring knowledge, looks around him for the most suitable institution. The fame of our University had reached him, but with the reputation of its letters, he had heard the rumour of its corruption. With the tenderness, therefore, and wisdom of a pious father, and the candour of an honest man, he addresses to his friend in Lexington a letter of inquiry, asking for information, before he acted on this solemn subject. His communication was laid before the Board on its receipt by Dr. Fishback. But the Board *did not*, and is it is well known that consistently, they *could* not answer it. It was a fearful dilemma; one from which a *dignified silence* afforded the only *safe retreat.* For if it had been replied, "rumour *has not* deceived you," then it might be rejoined with terrible condemnation "why retain in your institution such destructive elements?" If on the contrary it had been said, "rumour *has* deceived you," then the tittering clergy and laity of Boston. the public prints of Baltimore, and the progressive disclosures of four or five years in Lexington, would have confounded such respondents.

Who then can wonder that a minister of Jesus Christ, witnessing—yes—compelled to share a mortification so signal and degrading—should at length rouse up his soul to some last struggle for the public hope! Shall he not stand forth and speak for his Master and his country? After a positive refusal to notice a respectful and most important inquiry; and after a fruitless effort at even a partial reform of the existing evils, the only ground for surprise and censure is that he did not at once abandon so hopelesss a connexion.

For consider, that now during these two years of his membership in the Board, the corruption of the institution had become more palpable, alarming and notorious. It was felt at home, it was feared and rumoured abroad. Its effects were seen in the gradual alienation of the christian influence and patronage of the state; and thus he foresaw a gathering storm "which would shake to its foundation" the endangered institution. His remonstrances were made, his fore-sight of impending danger solemnly announced, his desires and his expedients for its prevention communicated to the Board; but without effect. At this juncture of its affairs, to say the least then, it would have been honourable, consistent, and useful to have left the Board.

We refer the reader to the piece in our columns of this day, signed Philo Holley, for the *whole* case of young Semple, for whose sake his Revd. Father's letter was addressed, and whose name has been used for the defence of the President's religious opinions with a mal-adroitness and partiality to which the public and not WE shall give a denomination.

After this ineffectual struggle for reform, the Doctor remained in connection with the Board three years. At this period, and indeed with some uniformity for the three years, the friends of Mr. Holley were, at least *professedly*, *his friends* and *his admirers*. And during the controversy between the presbyterians and them, he (Dr. F.) was loaded with high and repeated panegyrics for the course of conduct which he pursued on this occasion. His consistency, liberality, learning, piety, were held out in contrast with the bigotry, the intolerance, the ignorant dogmatism, and vandan-violence of the Presbyterians. And yet the moment that he appears before his country, the advocate of *reform* in a public institution, whose internal state he had so long and intimately known, he is denounced as an apostate, a traitor, as a Presbyterian proselyte and tool, as an enemy of the institution, and an enemy of the truth.

What is still more striking, it is declared that he has *always been known* by them to be an inconsistent, prejudiced, fickle and vain man.

"These are among a few of the numberless inconsistencies and unfortunate aberrations which your old acquaintances have observed you practice for the last twenty years; for let it be understood that in these particulars which constitute the strong features of your character, much is yet impressed on the minds of all those who have long known you.

Throughout all your life you have reminded me of the glow worm; fair at a distance, while upon approach your head is always found involved in the mists of indecision, your heart rent by contradictions, and your judgment prostrate through the influence of vanity, prejudice, and passion.

You have yourself been so constantly the subject of successive reformations, that it is not matter of surprise you should appear as its advocate in relation to Transylvania University. You have been successively known as Farmer, as Doctor, as Politician, as Lawyer, as Presbyterian clambering for the pulpit, and as Baptist; and besides all these, there are four or five other reformations which would be as improper for me to recite, as for you to read in print.

It is not known Doctor what to make of you. No system, no method can be observed towards one who is a stranger to both, as well in good as in evil doings. I will advise you however, to retire from before the public and never appear as a reformer again, until those who have so long known you, have passed away; until their children who have a history of you, will have forgotten that it is the same Dr. Fishback, who, in his strange vicisitudes of life has bid good bye successively to most of those feelings and principles which elevate human nature."

So speaks the generous and the just "*Observer.*" Now we ask, if all these things have been familiarly known—known, by his *acquaintances* for twenty years, and for "a long" time by "all" who ever knew him, why trust him at first? Why introduce such a man into the board? Why praise him for his virtue and talents, for his liberality and consistency, when he was *accurately known* to be destitute *of them all.*

What must we think of a cause which can need, or of abettors who can use such means of self-defence? We leave an indignant country to determine.

In our next number we propose, to investigate the third prominent particular of Dr F's. letters to the public, and shall in its order, if heaven permit, present to our readers our views, on the subject of reform, in connection with such facts as are in our reach.

The following production we publish at the request of a friend—on account of the facts which it contains.

These facts are closely connected with the disclosures of Dr. Fishback—and the defence of the President by Philo Boon. A grave investigation would have been more acceptable to us—and better adapted to this important subject. But

if, as we suppose, the statements may be relied on as true, they place the subjects alluded to, in a light not exceedingly complimentory to the candour of those who have been garbling for their own use the facts here made known.

TO DOCTOR HOLLEY,

President of Transylvania University.

Sir,

Your very *worthy* friend Philo Boon, having either *with* or without your information and advice published a number of things which to those well informed on the subject go very far to involve you in the charge of "*moral turpitude*" as though you or he had made "a direct denial of the truth," unless corrected, will you be so kind as to permit me to assist you and your *worthy* Philo Boon to make some necessary corrections in your publication in the Western Monitor of Feb. 12.?

Your friend's first object is to prove "moral turpitude" on Dr. Fishback for saying that "if president Holley has any other system of religion than what is called Natural Religion he never heard him avow it." He refers to a Pamphlet entitled "Religious instruction and worship in Transylvania University" for proof of your having published your religion, and that he might have known your sentiments as avowed beyond natural religion.

On reading the same paper of the 12th Feb. I observe that in Dr. Fishback's publication is contained the report of himself and Mr. Chapman, a copy of which he states was left with you sometime before it was read before the board of Trustees, and that the plan recommended to the board by the Academical faculty was designed to embrace all the principles contained in that report:—in comparing them I perceive this to be the case. From this I find that you only *copied* from that report what you recommended to the board. Do Doctor get your *worthy moral* friend to correct that evidence of moral turpitude for "the suppression of this fact changes the whole aspect of the affair."

But O how unfortunate it was that he refered to your discourse on the death of the late much respected Col. Morrison, and made the quotations he did! The quotations prove what they were intended to refute. Tell him to be sure not to quote that passage which gives to Mr. Jefferson a claim to heaven for having planned the college of Virginia, from which he in the first instance shut out the religion of the Bible altogether.

But the grossest of all the errors that your worthy friend Philo Boon has committed is that in relation to the son of the Reverend Robert B Semple of Virginia. As an appropriate introduction to this affair, permit me to use the language of your friend, or your own, for it is thought by many who are acquainted with you that it has been obtained from your *moral lectures*. He says, "every man of moral integrity considers that in narrating an event the suppression of a single fact connected therewith, which, if detailed would change the whole aspect of the affair, is as gross an act of moral turpitude as a direct denial of the truth." O what a pity you had not informed him of this before he wrote about the pamphlet relative to religious instruction and worship in Transylvania University, and refered him to the report of Messrs. Fishback and Chapman. (But people will remember to forget sometimes.)

But to charge home the imputation of moral turpitude on Dr. Fishback, he says that the Doctor's "silence in not answering Mr. Semple's letter did not prevent the son of the Rev. Robert B. Semple from coming here. He is now a student of Transylvania University and a member of the President's evening class in mental Philosophy—He had an opportunity of hearing the President lecture on many subjects, and among others, upon manners and morals, to the students in the academical department, and has voluntarily and ingenuously declared that his prejudices against the president are removed; that he is now satisfied that the representations by which he and his father were influenced are erroneous and improper, and has written home to that effect," &c. Your *worthy* friend by the suppression of only a *few facts* has changed the whole aspect of the affair, and involved him (and some think you too) in "as gross an act of moral turpitude as a direct denial of the truth." He, by this suppression, designed that every body should believe, that Semple was in the University under you, which is not true. He was only there attending the medical lectures, and by an act of the board of Trustees made at the instance

of the Medical Faculty several years ago, as I have been informed, the medical class is not under your superintendance at all, the medical faculty having themselves the superintendance of them, and are answerable for their conduct to the board. Semple never has been connected with the University but by attending the medi cal lectures. Again, the lectures he has heard you deliver "on many subjects, and among others upon manners and morals, have convinced him that the representa tions by which he and his father were influenced are erroneous and improper." It is very unfortunate that Philo Boon made this assertion, although it may, as many assert, have been written by yourself. What were the representations by which he and his father were influenced? Those by which *his father* was influenced related to your religion principally and not to your notions of morals and manners as delivered in your lectures. But is young Semple convinced hy hearing you that your religious principles are not erroneous and unchristian? Philo Boon would have the world believe he is thus convinced. This however is designed to be palmed upon the world "by as gross an act of moral turpitude as a direct denial of the truth." Semple never intended that a word he said to you in any thing he "has voluntarily and ingenuously declared" should be APPLIED TO YOUR RELIGIOUS PRINCIPLES, but only to your views of morals and manners as exhibited in your lectures on morals and manners. Is it not an act of moral turpitude and real baseness to apply a man's words to a purpose which he never designed? But is this true? I was sometime ago in Lexington, and heard several persons say that they had heard young Semple declare repeatedly that he did not believe you to be a christian at all, and in some instances since Philo Boon published his piece in the Monitor of the 12th Feb. and that it has been from your discourses he thus judged. Do call Doctor on Mr. L. Mc'Cullough at his tailor shop, and he can read to you Semple's notes, or those he took from his words, on your sermon on 2. Cor. 4. 17. "For our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory;" by which together with what he said, it will appear that his judgment is that you are no christian. That I suppose, was one of your best discourses, as it was delivered before the travelling Lords of England and member of the British Parliament.—I hope Mr. Mc'Cullough will publish young Semple's account of it.

When you deliver your fine lectures on morals and manners, be as good and explicit as the Dutchman was, who painted a man and a monkey, who,lest there should be a mistake in distinguishing between them, wrote under the pictures, *dish be de man, and dat be de monkey.* Tell your class that when you are discoursing about manners and morals, you are not addressing them on the great doctrines of christianity, and be sure that you never transfer their observations about the former to the latter subject. But for the repeated declarations of young Semple, one would be inclined, from what Philo Boon has said, to fear that the apprehensions of his good old father had been realized—that his son, "like other inexperienced persons," being "unconscious of his own frailty," had fallen a victim to corrupting principles. Many persons believe that you or your friends have at an unwary moment trepaned young Semple in obtaining from him the statement you have published, and regard it, as it is in direct contradiction to what he has said so often in reference to your religion, a strong proof of moral turpitude, and calls aloud for reformation in Transylvania.

I design from time to time to give you and your several friends, Philo Boon, Observer, &c. who it is said are *e pluribus unum*, that is, all of them in reality make but one man, all the aid I can to correct their evitable and wilful mistakes. I shall take it for granted, which although if called upon I could not prove, that they are all very *worthy* men, and have no "*moral turpitude*" about them.

PHILO HOLLEY.

Inaugural address of John Quincy Adams, on taking the oath of office as President of the U. S. at the capitol, March 4th.

This is a most interesting paper. It breathes a spirit prophetic of incalculable good to our beloved country. Its modesty, wisdom, and mild firmness, its spirit of conciliation, its profound and luminous views of our true national policy, interests and duty, do honour to the author and to the nation of which

he is chief magistrate. His views of the constitution, of the relative rights and powers of the state and national governments, of the political parties of the country, of INTERNAL IMPROVEMENTS, of his venerable predecessor's career, and his pledge as to his own, are worthy of our most unqualified approbation.

We have room to give only the following extracts.

"Our political creed is, without a dissenting voice that can be heard--That the will of the people is the source, and the happiness of the people the end, of all legitimate Government upon earth—That the best security for the beneficence, and the best guaranty against the abuse, of power, consists in the freedom, the purity, and the frequency of popular elections; That the General Government of the Union, and the separate governments of the States, are all sovereignties of limited powers; fellow servants of the same masters; uncontrolled within their respective spheres; uncontrollable by encroachments upon each other—That the firmest security of peace is the preparation, during peace, of the defences of war—That a rigorous economy, and accountability of public expenditures, should guard against the aggravation, and alleviate, when possible, the burden, of taxation—That the military should be kept in strict subordination to the civil power—That the freedom of the press and of religious opinion should be inviolate—That the policy of our country is peace, and the ark of our salvation union, are articles of faith upon which we are all now agreed."

"Fellow citizens, you are acquainted with the peculiar circumstances of the recent election, which have resulted in affording me the opportunity of addressing you, at this time. You have heard the exposition of the principles which will direct me in the fulfilment of the high and solemn trust imposed upon me in this station. Less possessed of your confidence, in advance, than any of my predecessors, I am deeply conscious of the prospect that I shall stand more and oftener in need of your indulgence. Intentions upright and pure; a heart devoted to the welfare of our country, and the unceasing application of all the faculties allotted to me, to her service, are all the pledges that I can give, for the faithful performance of the arduous duties I am to undertake. To the guidance of the Legislative councils; to the assistance of the Executive and subordinate Departments; to the friendly co-operation of the respective State Governments; to the candid and liberal support of the People, so far as it may be deserved by honest industry and zeal, I shall look for whatever success may attend my public service: and knowing, that, except the Lord keep the City, the watchman walketh but in vain, with fervent supplications for his favor, to his overruling Providence. I commit, with humble but fearless confidence, my own fate, and the future destinies of my country."

We art compelled reluctantly to defer several interesting articles from want of room.--Items of missionary and other news may be expected in greater amount hereafter.

The following note from the Revd. Wm C. Blair, one of the missionaries at Monroe station, among the Chickasaw Indians, will sufficiently explain the accompanying letter from a little Indian girl to a lady of this town, who is a friend and according to her means *a patron* of the establishment.

Dear Sister,

At my request this letter has been written by the little girl whose name you see subscribed. She has been at school not more than eighteen months. The composition is entirely her own. In the orthography not a letter has been altered: nor has a single word been changed in the arrangement. A very few superfluous words were erased; but in transcribing she has retained even these with two or three exceptions. From this specimen you will be able to judge of the improvement of our pupils. And this I can conscientiously assure you is by no means the best specimen we can produce, as you will, I trust, soon see.

Monroe, C. N. Feb 9, 1825.

Dear Friend,

When I first came to this school neither could I read nor write. I am now reading in the Bible and spelling in the Dictionary. Some of the other classes are reading in the Testament, and some of the highest classes are studying the English Grammar and Geopraphy. I think they are all learning well at present. I am a Chickasaw girl, and I think the Missionaries are the best people in the world. We have a very good teacher. At the new establishment I believe they are learning very fast. They will have examination in a few weeks. I want to stay at this establishment until I get good education. I can knit and sew very well, and I think we all try to do as well as we can. And I hope we all will try to pray to God for his blessings: Jesus Christ came into this world and died that sinners might live. We ought to thank the Lord for what he has done for us. We all ought to think solemnly about the judgment seat of Christ. We do not know how soon it will come. Mrs. Turner sends her best compliments to her unknown friend, and Mrs. Wilson sends her best compliments to her unknown friend, and Mr. James Holmes sends his best compliments to you. Though I am an Indian girl, I hope you will write to me, and if you wish I will write to you again.

Your Friend,
CATHARINE MITCHELL.

CONGRESS.

Emancipation of the Slaves.

Friday 18th. Mr. King, of New-York, submitted to the senate the following resolution, which was read, and ordered to be printed: *Resolved*, That as soon as the portion of the existing funded debt of the U. S. for the payment of which the public lands of the U. S. is pledged, shall have been paid off, then, and thenceforth, the whole of the public lands of the U. S. with the net proceeds of all future sales thereof, shall constitute and form a fund, which is hereby appropriated, and the faith of the United States is pledged, that the said fund shall be inviolably applied to aid the emancipation of such slaves, and the removal of such free persons of colour in any of the said states, as by the laws of the states respectively, may be allowed to be emancipated or removed, to any territory or country without the limits of the United States of America.

At a meeting of the General Synod of the Reformed Dutch Church, held on the 10th inst. the Rev. Dr. Milledoler of this city, was unanimously chosen to fill the vacancy occasioned by the death of the late Dr. Livingston, as the Professor of Didactic and Polemic Theology in the Theological School of the Reformed Dutch Church. Dr. Milledoler has accepted the appointment. *N. Y. Observer.*

American Asylum of the Deaf and Dumb.—This institution was established at Hartford, (Conn.) in April 1817, since which time it has received 128 pupils, including those now under instruction.

Total amount of funds of all description,	$235,539 52
From which deduct for supposed bad debts,	20,000 00
	$215,539 52

The committee say that from the best information they can obtain on the subject, it seems probable there are now about 800 deaf and dumb persons in New England, and that the annual increase is not far from thirty. *Ib.*

OBITUARY.

Died in this city, on Monday last, the Rev. John B. Romeyn, D. D. Pastor of the Presbyterian church, in Cedar-street. He had been ill for four or five weeks, and for the last ten

days of his illness, was supposed to be affected with the prevailing epidemic. On Saturday, he was confined to the house, grew worse on Sunday, and, excepting a temporary relief towards evening, sunk rapidly under his disease, and expired about 3 o'clock on Monday morning. *N. Y. Observer.*

From the Christian Spectator.

ON A RESOLUTION OF PRESIDENT EDWARDS.

I have often thought the principle laid down by President Edwards in one of his resolutions well fitted to Christian practice. The resolution is as follows; "Resolved so to live at all times, as I think is best in my devout frames, and when I have clearest notions of the gospel, and another world." In the same manner, it will be found true by all, that at the time of prayer, the principles of duty can be settled, and steps in life taken to the best advantage.

CURIOUS ANECDOTE.

"Queen Mary, having dealt severely with the Protestants in England, about the latter end of her reign, signed a commission for to take the same course with them in Ireland; and to execute the same with greater force, she nominates Dr. Cole one of the commissioners. The doctor coming with the commission to Chester, on his journey; the mayor of that city hearing that her Majesty was sending a message into Ireland, and he being a churchman, waited on the doctor, who, in discourse with the mayor, taketh out of a cloke-bag a leathern box, saying unto him, *here is a commission that shall lash the heretics of Ireland* (calling the Protestants by that title.) The good woman of the house, being well affected to the Protestant religion, and also having a brother named John Edmonds of the same, then a citizen in Dublin, was much troubled at the doctor's words; but watching her convenient time, while the mayor took his leave, and the doctor complimented him down the stairs, she goes to the box, and takes the commission out, and places in lieu thereof a sheet of paper, with a pack of cards wrapt up therein, the knave of clubs being faced uppermost. The doctor coming up to his chamber, suspecting nothing of what had been done, put up the box as formerly. The next day going to the water-side, wind and weather serving him, he sails towards Ireland, and landed on the 7th of October, 1558, at Dublin. Then coming to the castle, the Lord Fitz Walter, being lord deputy, sent for him to come before him and the privy council: who, coming in, after he had made a speech relating upon what account he came over, presents the box unto the lord deputy, who causing it to be opened, that the secretary might read the commission, there was nothing, save a pack of cards with the knave of clubs uppermost; which not only startled the lord deputy and council, but the doctor, who assured them he had a commission, but knew not how it was gone: then the lord deputy made answer, *let us have another commission, and we will shuffle the cards in the mean while.* The doctor being troubled in his mind, went away, and returned into England; and coming to the court, obtained another commission; but staying for a wind on the water-side, news came to him that the Queen was dead; and thus God preserved the Protestants of Ireland."

POETRY.

From the Evan. and Lit. Magazine.

THE CAPTURE OF THE ARK.

"And the ark of God was taken: and the two sons of Eli, Hophni and Phinehas, were slain".—1 *Samuel*, iv. 11.

OUR GLORY IS GONE.

The battle was fought on that day,
And Israel was smitten and fled:
And the Ark—it was carried away,
Over heaps of the dying and dead.

The Ark of the Lord had been brought
To conquer the heathen in vain;
And Hophni and Phinehas, who fought
Like lions to guard it, were slain.

To Shiloh the messenger flies,
And whispers the soul-chilling tale;
Old Eli hath heard it—and dies—
And Adah is loud in her wail.

"Our glory is gone with the Ark!
All gone to the Philistines now!
And the Sun of our Zion is dark;
For the Lord hath rejected her vow.

The sire of my husband is dead!
The lord of my love is no more!
But yet not a tear should be shed,
If the Ark were but safeas before.

The Ark! It was God with our men!
Our men were like gods in the fray:
O! how have they conquered us then,
And ravished our glory away?

Our glory, our glory is gone!
Like a rainbow that melts in the sky!
I feel my last pang coming on;
And all I can do is to die!"

She said, and gave life to her son,
Herself going down to the tomb;
Nor smil'd on the dear little one,
She had carried so long in her womb.

For her soul—it was sick unto death,
And the light of her eyes—it was dark;
And she cried with her vanishing breath,
"Our glory is gone with the Ark!"

ON THE DEATH OF AN INFANT.

Sweet babe!
He glanc'd into our world to see
A sample of our misery;
Then turn'd away his languid eye,
To drop a tear or two and die—
Sweet babe!

He tasted of life's bitter cup,
Refus'd to drink the portion up,
But turn'd his little head aside,
Disgusted with the taste, and died—
Sweet babe!

He listen'd for a while to hear
Our mortal griefs; then turn'd his ear
To angels' harps and songs, and cried
To join their notes celestial, sigh'd and died—
Sweet babe!

Sweet babe no more—but cherub now;
Before the throne behold him bow:
His soul enlarg'd to angel size,
Joins in the triumphs of the skies—
Adores the grace that brought him there,
Without a wish, without a care;
That wash'd his soul in Calvary's stream,
That shorten'd life's distressing dream:
Short pain, short grief, dear babe was thine;
Now, joys eternal and divine.

ANECDOTE OF WASHINGTON.

In the town of ———, in Connecticut, where the roads where extremely rough, Washington was overtaken by night on Saturday, not being able to reach the village where he designed to rest on the Sabbath. Next morning about sunrise, his coach was harnessed, and he was proceeding forwards to an Inn near the place of worship, which he proposed to attend. A plain man, who was an informing officer, came from a cottage and inquired of the coachman, whether there was any urgent reason for his travelling on the Lord's Day. The General, instead of resenting this as impertinent rudeness, ordered the coachman to stop, and with great civility explained the circumstances to the officer, commended him for his fidelity, and assured him that nothing was farther from his intention than to treat with disrespect the laws and usages of Connecticut relative to the Sabbath, which met his most cordial approbation. How many admirers of Washington might receive instruction and reproof from his examples?—*Bost. Rec.*